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V.

THE POSITION OF THE JEWS IN AMERICA.

SECOND ARTICLE.

THE tide of Hebrew immigration, which set in strongly after 1848, brought hither Israelites of various mental conditions, mostly drafted from German and Slavonic countries. These had either suffered downright oppression, or been held in political tutelage. They had been subject to the pettiest interferences of governments, which had made the name paternal a by-word and a hissing. The abrupt transition from such a mode of life to one of civil liberty such as the United States offers, produced its natural results. Not that the Hebrews were ever troublesome to their new governors—this they never were; but they could not all at once realize the distinction between self-government and mere self-assertion. They found it hard to obey self-made laws when they became inconvenient to them. Untrained to parliamentary forms of discussion, they not only often failed in their attempts at combining for religious and charitable objects, but broke out in bitter feuds and personal animosities, which drew upon them the censure and ridicule of their new surroundings.

Fortunately, there were among them even then men of clear heads, liberal education, and ample experience, who perceived that help was needed, and that it was theirs to procure it. Intellectually above their brethren, their hearts had remained loyal to them. These men felt that if the Jews were ever to attain the respected position which was within the reach of their capacities and opportunities, they would require a political education which their old homes had not afforded them; and that the instruction ought not to be theoretical, but practical. This was the primary idea that led to the foundation of the first Hebrew Order, under the name of "B'nai B'rith." On its pattern three other frater-

nities have since been organized, all of which are in a flourishing condition.* In the annual message of the President of the "B'nai B'rith," for the year 1873, the intentions of the founders are stated as follows :

"The leading idea of the project was to school the members of the new society by strict discipline, by inculcating the necessity of a constant watch over their conduct toward each other and society. An impressive method was to be found, which would bring into prominent view the higher and nobler objects of life, and, above all, to indoctrinate the great principle that men may differ in religious belief, and yet unite and work together harmoniously under the great laws of humanity, as expressed by the great teachers of the Jewish religion.

"The fundamental law of this religion, as expounded by 'brotherly love,' is the strong foundation upon which our edifice has been erected ; benevolence and harmony are its main pillars.

"Only in this sense is the order a Jewish institution : it rests upon the broad doctrines of humanity and brotherhood, embodied in the spirit, the history, and literature, of the Jewish religion ; but it carefully excludes from its laws and regulations all that could possibly be objected to as dogmatical, doctrinal, or sectarian. The platform of principles, while sufficiently broad to admit of the widest latitude, establishes such necessary restrictions as will exclude all who would come in conflict with the fundamental idea of the order. Attempts heretofore made to introduce questions which would infringe, in one direction or the other, upon this broad highway, have been emphatically repudiated by grand-lodges and conventions, as well as by the Judicial Tribune of the order ; and these questions should, in the future, be kept out of our councils and deliberations. They only contribute to mar the harmony of our proceedings, and are calculated to jeopard the progress of our order in its mission, as an engine of civilization and enlightenment.

"To bind its members more closely together, and to use the order as a promoter of their material welfare, a system of mutual aid in case of need, after the model of existing charitable institutions, was introduced, and, following their example in still another direction, the seal of secrecy was stamped upon all its proceedings. This not only created a greater attraction to uncultured minds, but gave the young society a weight and importance which, under the

* For statistics, *see* the previous article.

existing circumstances, could possibly not have been attained by any other means."

The soundness of the methods adopted has been demonstrated by the rapid growth of very modest beginnings, and the complete achievement of the objects of the organizations. If the Jews have lived down the reproach of the days of ignorance, the fidelity, devotion, and practical good sense of those who stood by their brethren when to do so was to share the silent disdain of the cultured and the loud jeers of the vulgar, deserve their lasting recognition. Since 1848 civil liberty has widely extended her blessings over the Old World, and the new-comer of to-day needs but rarely the helping hand to fit him for his new sphere; even those who come from parts as yet unregenerated by a liberal policy are speedily absorbed into the numerous organizations, and moulded into orderly, law-abiding members. There has, moreover, risen a generation of native Israelites, differing in no wise from their Christian fellow-citizens save in their religion. Educated in the schools and colleges of their country, imbued with their spirit, and represented in all the liberal professions, they help to impart to all Hebrew institutions, *as far as desirable*, their American complexion. Because some of the original purposes of the societies have become obsolete, the idea of divesting them of all secrecy and ceremonialism has received much favor, and been earnestly advocated in recent conventions.

We thought it right to acquaint our readers with the origin and scope of the Jewish orders, because, in the first place, we wished to show once more that the Jew does not migrate from country to country in search of rich pastures only, but giving his heart to none, because he reserves his patriotic love for the land of his fathers. It is not yet out of date to disprove the allegation, seeing that it is even now repeated, with great vehemence, in quarters where it might least have been expected. Leaders of the Liberal party in England have raised the "No Jewry!" cry, because the English Israelites refused to join in the fanatic ravings against Turkey. Mr. Gladstone and Mr. Froude struck the key-note, and the ultra-radical Mr. Goldwin Smith reached the highest pitch in asserting that it is a vain thing to hope to make patriots of the Jews; wherefore he sagely tendered to Christian nations the statesmanlike advice to place this alternative before the ob-

stinate race: either to renounce their hateful monotheism, and accept that of his own construction, or—go back to Palestine. The professor forgot that the chief offender, Earl Beaconsfield, has long since abandoned the Jewish monotheism; has even become a defender of the Established Church; that the crime of the Jews is the identical one of which the most intensely English of the English—the Conservative party—is guilty; and that, across the Channel, it is the Liberals with whom the Jews coincide in this point. The truth is, the Jews refuse to treat the tremendous issue now before the English nation as a mere party question, and so far have felt in the matter just as the majority of the English people feel, since they have sustained Disraeli and repudiated Gladstone. And, as regards the influence of religion on the patriotic sentiment, let us hear the opinion of Mr. Lecky, a writer of no Hebrew proclivities, who says, “But patriotism itself has never found any place in Christian ethics;” and again, “A candid examination will show that the Christian civilization has been as inferior to the pagan ones in civic and intellectual virtues as they have been superior to them in the virtues of humanity and chastity;” and he cites the saying of Tertullian, the great father of the Church, “Nec ulla res aliena magis quam publica.” *

In the next place, we desired to disarm the suspicion that the Jewish fraternities serve political aims, or may conveniently be turned into engines for party purposes. Let our readers understand that neither these, nor, in fact, any one of the Jewish organizations for religious or charitable ends, will lend themselves to such abuses. The political creed of the Jew is entirely independent of his religious one; he chooses his side according to his own convictions, and is, as a rule, intolerant of dictation of any kind, most of all ecclesiastical. Besides, where there is no hierarchy to issue the *mot d'ordre*, no supervisory assembly over the rabbi or his flock, no power in the rabbi to deny to the refractory member any one of his religious privileges, party discipline and hence concerted action are manifestly impossible. If unanimity does sometimes appear, it is the spontaneous action of a com-

* “History of European Morals,” ii., pp. 148–154. Lecky describes the intense satisfaction with which the Christians beheld the calamities that overwhelmed the Roman Empire. For some able remarks on the relation of the Jews to the Turkish question, see “The Conference and the Crisis,” by Alfred H. Louis, London, Bentley.

mon feeling ; as, for instance, when the still lurking prejudice is invoked to cast an unmerited slur upon one of the race, or when his religion is used as a lever to thrust a candidate from a position to which the people's suffrage has raised him.

A new feature in the social life of the Jews is the Young Men's Hebrew Associations, which, originating in New York, have begun to spread over the land. Though founded on the pattern of the Christian Associations, they differ from the latter in this essential point, that there is no missionary-work connected with them. They do not aim at the propagation of any definite form of Judaism. They are free from all dogmatic restraints, hold no religious services, distribute no religious tracts, and receive as members young men of all shades of opinion, both believing and unbelieving. No applicant is questioned for his faith or his race. They are Jewish only in so far as their members are of that stock, and favor Judaism to that extent only that they contribute, by means of lectures, classes in Hebrew and in history, to the knowledge of Judaism, and thus encourage faithfulness to its general teachings. Their principal design is, social entertainments of a pure and elevating character, and the cultivation of literary tastes among the younger members of the community.

That a liberal spirit is fostered in these Associations appears from the fact that Christian scholars and clergymen, among them some of pronounced orthodoxy, have been invited to lecture before them. All have responded to the call with praiseworthy alacrity, and, in the selection and treatment of their subjects, evinced that tact which marks true culture and the higher grade of toleration. The throngs of uplifted Hebrew faces listening with delight to the eloquent words of Christian clergymen, and the loud cheers which rang through the densely-filled hall, deserve to be classed among the promising signs of the time.

There are large tracks between the various denominations where friendly offices might be exchanged, without infringing upon the peculiar domain which the different bodies are bound to protect. If the example set by the Hebrew societies were followed by others, the cause of religion would be materially strengthened. Friendly relations with the Young Men's Christian Association were sought, but met with no response.

Social Adhesion.

The social coherence of the Jews, which continues in spite of the acquired civil equality, still puzzles the Gentile observer. To the theological mind it argues a divine purpose with the chosen, but temporarily rejected, race; to the philosopher, the astounding pertinacity of traits of character; to those hostile to the Jews it is a proof of a secret conspiracy against the welfare of Christian nations; and the most general impression is, that pride of race lies at the bottom of the strange fact. Even Mr. James Freeman Clarke has no other explanation to offer. He says, "Hereditary and ancestral pride separated them (the Jews), and still separates them, from the rest of mankind." *

How singular, indeed, that, when the Jew attempts to quit his reserve and mix freely with his neighbors, he is repelled and unceremoniously shown back to his own tribe; and, if he keeps there, he is accused of hereditary and ancestral pride! We need not dive for an explanation to great depths; the reasons lie much nearer the surface; so near, indeed, that even "he who runs" may see them—perchance in the accuser much more than in the accused.

Be it remembered that most of the heads of families are of foreign birth, and were of mature age when they pitched their tents on this free soil. They had contracted their social habits, which to abandon they saw no reason whatever. They readily fell in line for the discharge of their civic duties; but their private life, their domestic customs, which were of the German-Jewish type, they could not all at once change without causing a rent in their most intimate relations. These are far too precious for such experiments. People whose strongest affections centre in their homes are naturally tenacious of their manners and usages; and none should understand this better than those of the Anglo-Saxon stock, who themselves carry their household gods with them wherever they go. Besides, recreation after the exacting labors of the day a man can find nowhere except in places where he may move in perfect ease and freedom; and these, again, the society of his equals in temperament, language, and taste, alone will afford him. The Jews do not differ in this re-

* "Ten Great Religions," p. 503.

spect from other foreigners, all of whom show a decided preference for their own circles.

In the civilized countries of the Old World the seclusion of the Jews has almost entirely disappeared, and it would cease here much sooner but for the ecclesiasticism which enters so largely into the formation of American society. Christianity, although not legally dominant, is yet practically so. Where the spirit has departed, the phraseology still remains. Everywhere the tenets of that faith are assumed as beyond question, making conversation often embarrassing to the dissenting Israelite. No matter how much or how little the Gentile believes of the dogmas, their assumption does not inconvenience him; no need for him to guard against the charge of supineness and insincerity to which, however, the Hebrew lays himself open if he fail to record his dissent. Nor is it the dogma alone which enjoys such a preëminence. The laws of morality, the motives of kindness, the graces of conduct, are also marked with the device of the Church. We are not speaking now in the way of censure; we simply state facts which are patent to all. But let the candid reader realize for a moment the feelings with which an Israelite must hear every virtue under heaven—manliness, candor, honor, humility, love, forbearance, even charity and the sanctities of home, nay, courtesy itself—a matter in which the coarse Norseman was the disciple of the polished and courtly Oriental—stamped with a name that degrades him and makes him appear a graceless intruder into the circle of the elect—and the problem of Hebrew retirement will lose much of its mystery. It will then appear why the Hebrew philanthropist does not yet take that personal share in the benevolent labors of his fellow-citizens which he is most willing and unquestionably able to bear. Where his money is welcomed his faith is proscribed. Dear and near to his heart as many of the beneficent efforts for the amelioration of the conditions of the poor are, he can do no more than aid them with his purse, for he knows that his just sensibilities will not be consulted. We readily admit that often no insult is intended; but that does not take the sting from a reproach, pronounced or implied. If long habit is pleaded in extenuation, our answer is: The time has surely come to conquer it. Some think that the Jew himself ought, by abandoning his reserve, to remove the obstacle in his way. That may be so; but

such missions do not ordinarily inspire men with the courage to face prejudice. We do not for a moment pretend that the Jews are blameless in that respect, and never indulge in religious arrogance. We have no excuse for them, beyond this, that the fault is a little less reprehensible in those who have suffered so much for their faith's sake. It certainly is for the *dominant* religion, rather than for that of a small minority, to lead the way in this very desirable reform.

If social alienation is undesirable on general grounds, it is especially so for this reason, that it prevents both Jews and Christians from correcting their views of their respective religions, a thing as yet much needed on either side. Nothing brings man nearer to man than the sacred community of good work; nothing strengthens faith in the Father more surely than the growing sense of the brotherhood of his children. Probably unbelief itself will not object to be conquered by the logic of such facts. If churches and synagogues must needs preach the same truth under different aspects, and worship God in diverse tongues, may they not learn to praise him also in the universal language of good deeds on the broad fields of our common humanity?

Meanwhile, we shall do what in us lies to make ourselves known, not only outwardly, but inwardly too; we shall let the reader into all the mysteries of our faith, as far as we ourselves know them. For, after all, the chief interest which the Hebrew race offers to the eye of the student is its religion. As the pounders, witnesses, and soldiers of a new faith, the Jews appeared in history, and have steadfastly pursued their course, from the call of their first father, "the friend of God," in the plains of ancient Chaldea, to this day, when their presence is felt in so many lands. Through light and darkness, through victory and defeat, through glory and shame, their faces remained firmly set toward a goal which the ancient seers planted on the heights of a redeemed and perfected humanity. Their contributions to the intellectual and industrial achievements of the past were of no mean importance; but they all had their root in the religious genius which they developed, and it is their religious mission from which they derive, to this day, both the right and the duty to remain outside the dominant religions.

What, then, is the present condition of Judaism in this country?

Our readers know that the uniformity of faith and practice, once the pride and the strength of scattered Israel, no longer exists. It is true there is no disruption into sects. So long as the Jew does not openly and distinctly renounce his allegiance, he is considered as still within the fold. The defender of the old paths will not deny the radical reformer the character of a brother in faith, and the latter shows no abatement of sympathy with the former in his hour of need.

But the divergence is wide enough to justify the division of those who still profess Judaism as their religion into at least three distinct classes. Outward pressure has ceased to hold the army of "God's Body-Guard" shoulder to shoulder, and the new life to which freedom invited them, and into which they plunged with an absorbing passion, has exercised its disintegrating influence. Literature, art, science, politics, industries, social problems, now engross much of the enthusiasm which before was consecrated chiefly, if not exclusively, to religion.

There is the strictly conservative wing, comprising the faithful adherents to traditional Judaism, as established by the ordinances of the Talmud, the later casuists, and the "*Minhag*," or fixed usage. They are numerous, but not influential. Large and representative congregations they have but few in the land, although some of these date their origin back to the days of the earliest Hebrew settlements. They are mostly grouped in small bodies, with an ephemeral life; they are content to perform their devotions in obscure places; they seldom appoint trained rabbis for their guides, as they are too poor for that; but, like well-disciplined soldiers, they march in line without the command of officers. They all know what the law requires, and do it, often at great sacrifice, without the encouragement or the threat of the pulpit. Humble and uncomfortable as their meeting-places are, they prefer them to the temples of their richer brethren, simply because they are their own. The poor Jew has great respect for wealth; he will give it its due in bows everywhere, except in the house of his God, whom the ancient masters called "*Ashira shel olam*," the wealthy one of the world. He will have no other gods before his face. In matters relating

to him he tolerates no abridgment of rights. This republicanism the Talmudists have ingrained in him. By securing to any assemblage of ten adults all the privileges of a congregation, by making the rabbi's authority within it dependent upon the confidence of his flock, and by strictly prohibiting all interference with his rulings by any outsider, however high in position, they made congregational despotism all but impossible. Does one feel aggrieved, redress is in his hands: if he can gather nine supporters with means sufficient to procure a scroll of the Law, forthwith he declares his independence, and prays with the comfortable feeling that he has righted himself. The only check upon a too frivolous use of this right is the forfeiture of his claim on the bounty of the little community. Mutual help, namely, in sickness, and burial in case of death, are almost invariably included in their constitution. A decent funeral, and a place where his children shall have the undisputed right of reciting, in public worship, the customary prayer during the year of mourning for their departed parents, are objects so near the heart of the devout Israelite that the poorest will strive hard to secure them, and the most willful think twice and three times before he imperils them.

Some of these places bear the name *Bet-hamid-rash*—i. e., house of learning—because the members meet, at stated times of the day, for the purpose either of reading themselves, or having expounded to them, by competent men, the Talmud and later rabbinical writings, among them the *Zohar*, that vast storehouse of cabalistic speculations—not, however, for any scholarly purpose, but for edification and as part of their worship. To “learn” as it is called, is to pray.

Thought is devout and devotion is thought.* To ponder over the divine hieroglyphics of the ceremonial Law; to exercise the understanding in pilpulistic† tournaments; to discover flaws in the decision of a master, or disclose the hidden link that connects some incongruities; to strike the deeper vein of reasoning in seemingly childish and absurd sayings of the Wise; to feed the heart on the Midrashic tales and parables; to delight the mind with their sparkling witticisms and strengthen the conscience with their pointed apothegms—all this forms an element

* Emerson.

† Pilpul—from the root *palal*—is the technical term for scholastic disputations.

in the Talmudic ideal of worship; indeed, ranks so high that he who devotes himself to it for "God's sake," without any ulterior design, is exempt from the recital of the established liturgies. We thus find some literary life in these dwellings of the poor — of a stunted growth, it is true; yet, sufficient to prevent their lapsing into that brutish indifference to mental occupation which usually prevails in the lower strata of society.

In this connection we may mention the thoughtful provisions which the well-to-do Israelites make for the religious training of the children of indigent parents. In this city, for instance, there is the Hebrew Free School Association, which gathers nearly one thousand of the little folks to their schools, where a staff of eighteen teachers instruct them in the sacred tongue, in the ritual of the synagogue, and the religious precepts. We wish our readers could see the crowds of fathers and mothers whose careworn faces tell their own tales of want and suffering, but who are eager to have their offspring enrolled on the books of the society; could hear their touching appeals and adjurations when the overcrowded state of the rooms compels the directors to refuse further admission. They would not beg so hard for bread to give to their children if they had none, but they must learn to "ore" * and know the commandments of the Lord: are they not Jews? †

In that section of American Jewry, mediæval Judaism, with its lights and its shadows, continues its existence. There ceremonialism is paramount, ritual observance the standard of piety. Spiritual religion is at a low ebb. Yet, let no well-wisher of his kind judge harshly of it, or conspire for its destruction under the plea of conversion; for to the lowly son of Abraham his Law is a protection from the evils of pauperism, a refuge from the moral misery that surrounds his path. Let the friends of temperance consider that thence he derives his strength to resist the demon of strong drink, that slays his ten thousands among those not so protected. What no other legislation, secular or ecclesiastical, no temperance apostle, no priest of any church has as yet

* Orare.

† We need hardly add that the physical wants of the scholars are not forgotten, and that food and raiment are dispensed as well as spiritual nutriment.

achieved, at least not in the Western world, the "blind" rabbis have accomplished : they have reared a sober people.

On the opposite extreme we find a large class whose relations with the synagogue are of the slenderest. They have abandoned most, if not all, of the pious usages of their fathers, no longer remember the Sabbath to keep it, and limit their observance of the great festivals to a few hours' devotion with their brethren. In their houses the offices of religion are, on special occasions, such as marriage and death, respectfully tolerated rather than devoutly solicited. The rite of initiation is falling into desuetude, and the religious training of the young, if at all desired, relegated to the rabbi.

This rapid decline of a faith once so potent in the heart of every Israelite may be accounted for. While lying under the social ban, religion was his only consolation ; the world asked nothing, would accept nothing, of him ; God alone owned him, and looked with favor upon his offering ; the world would not intrust him with the meanest office ; God had anointed him to a perpetual priesthood, and desired his love and the service of his life. The more of sacrifice he offered, the more he honored himself. But when the gates were opened, and the plenitude of the world's various business in which he now was to take a part, burst upon him, the beautiful dream was dispelled, and what was a prerogative became a hinderance. If the Jew was to live as a man with men, the ceremonial chains must be riven. This was the primary thought of the first generation of reformers, perfectly just, but nevertheless stirring up doubts as to the validity and necessity of a separate religion in general.

Now, this shock to the old foundations fell in a time when the currents of skeptical thought began to rush with an ever-growing force through all the avenues of the intellectual and social life of nations. When the wind smites the four corners of the Church, and, in spite of her power, her prestige, her organization, her splendor, shakes her to the very foundation—what must be the fate of a religion that possesses none of those buttresses to support her ; that has nothing but faith to rest on, and lies under popular disfavor ? The Jews were already moving on an inclined plane, when the storm overtook them ; no wonder they were hurled forward with a greater

velocity than the professors of other creeds ; and that some were landed on the barren plains of atheism and materialism, and, losing their balance of mind, were turned into adversaries. The havoc of this " Sturm und Drang " period of Judaism is great, and causes serious losses ; but it is beginning to work its own cure. It has opened the eyes of the more sober to the perils with which their faith is threatened, and electrified into new activity the *Party of the Centre*, which is encamped at equal distance from both extremes. To it we shall now briefly advert. It is the party of reform, of progress *within the boundary-lines of Judaic doctrine*. To the initiative of that party are due the new developments. The largest and most influential congregations in these States profess its doctrines, and it may be called, without presumption, the dominant feature of American Judaism.

In order to understand this movement, it should be remembered, above all things, that Jewish reform is not a revolt against the past, no rising against an oppressive church, no revulsion from a spiritual tyranny. Nothing is more remarkable in its leaders than their profound reverence for those very teachers from whose opinions they are now constrained to dissent. They are the identical men who have thrown floods of light on Hebrew literature, and partly redeemed from the dust of the libraries the vast bequests of former generations of scholars. It is they who gained for Hebrew literature the ear of the Christian scholar, so long closed against it. It is they whose industry and self-denying zeal, and varied scholarship, have contributed so much to wipe away the stigma which has been fastened on the productions of the Hebrew mind in the middle ages. Starting from the fundamental proposition that in religion form and idea must be distinguished, and that the former varies with surrounding conditions and the new developments of the latter, they look on Phariseism as *one* of the stages through which the religious thought of the Hebrew race necessarily had to pass, in order to preserve its identity ; the minute elaborations of the Law being like the small links which, joined together, become the panoply of the warrior. If the Reformers turn aside from the old path, it is not in scorn, but with a lively sense of gratitude to those whose self-sacrificing piety saved Judaism from perishing under the load it had to bear. But they claim, and

must claim, the right to do for their own generation what the wisest of the past did for theirs. It is true that their labors have so far been largely absorbed in pruning the old tree, but not wholly so. The accumulation of rituals was so vast, and the connection between form and idea so close, that it required decades of cautious work to remodel the one without serious injury to the other. This merely preparatory period is now passing away, and that of reconstruction has commenced. The lost uniformity will be replaced by a union based on modern principles; the worship, which hitherto has been only pruned of excrescences, is now being replenished with new ideas. The Jewish pulpit begins to draw within its discussions topics of universal interest; the Sabbaths and the feasts, which were chiefly retrospective, are now made expressive of the sentiments which rule in the hearts of the living; the religious training of the children is brought into harmony with the general culture under which they are educated; and a most hopeful beginning has been made in the establishment of scholastic institutions for the purpose of planting on this continent what the Germans call "Hebrew science."* These, and similar signs, leave no doubt that Jewish reform has now entered upon that career for which all preceding endeavors have broken the way.

Founded on the principle of historical development, Jewish reform does not claim finality for any of its creations. True to the genius of Judaism, it has formulated no creed, and exacts no subscription to dogmas. It reserves for future generations the rights which it claims for itself; nay, the great hope by which it is animated postulates the freedom of future progression.

It will thus be seen that the modern Israelite, so far from dreading the liberal ideas of religion which our time has matured, welcomes them to his sanctuary. He sees no antagonism between them and the spirit of the faith which he teaches. The new liturgies that have been arranged for the reformed worship, whatever their shortcomings, are yet significant for the broad

* Two preparatory schools of the future Hebrew college have been in operation for some time: one founded at Cincinnati by the Union of American Hebrew Congregations, and one by the Temple Emanu-El, of this city. Both promise excellent results. The training of the Hebrew rabbi for his office must begin early in life, as otherwise he can never thoroughly master the immense literature that forms his special domain.

humanity which pervades them—as evidence of the unreserve with which the compilers accept the emancipation of religion from the more contracted views of the past. All the invocations in which the oppressed heart of the down-trodden race sought relief; all exaggerated notions of racial sanctity and divine election; all the grosser elements of the Messianic idea; all the mystic and cabalistic deposits which were swept into the synagogue by the various religions with which the Jews came in contact during their wide wanderings; all the laments over the lost glories of the sacrificial service, and the yearnings after restoration of national supremacy—have either entirely disappeared, or been spiritualized. Only the framework, and the typical parts of the old ritual, have been retained, and the room thus gained filled up with devotions in which modern Judaism is fully reflected.

Finally, the relation of Judaism to other forms of faith has passed through a purifying process. The prophetic utterance that “from the rising of the sun even unto the going down thereof, great is the name of the Lord among the nations,” which, though sometimes obscured, has never been entirely forgotten in Judaism, is now proclaimed in more than its native force. The root-idea of the unity of God now enunciates the unity of the human race, and the definite recognition that He who revealed himself in Israel had his witnesses in all ages and in all climes. In the grossest perversions of the religious impulse the modern Jew still hears the throbbing of the human heart; and, although he opposes all kinds of idolatries as firmly as did his fathers in darker days, his judgment is tempered with pity, and his opposition softened by the love to which he holds all men, as men, entitled. He is no adversary of Christianity; no enemy to the Church. He recognizes their great services to the human race, the zeal and devotion of so many of their children, and praises them in the gates for the many noble monuments of their charity. What he resists is their deviations from the truth as it was delivered to him. This he dares not compromise. But he rejoices in every sign, and they are increasing day by day, that the chasm which separated the daughters from their mother is narrowing, and that bridges are being thrown across it on which those who were, but never ought to have been, estranged from

each other, may meet for the exchange of assurances of restored friendship. Christian churches have invited Jewish ministers to their pulpits; and thus, after eighteen centuries of bootless strife, returned the hospitality which the first apostles of Christianity met in the synagogues. We honor the men who make such professions of liberality and love of truth, and adopt such practical methods of proving that religion can live with freedom of discussion, and may as assuredly draw men nearer to each other as hitherto she has separated them!

We shall consider our humble efforts in these pages abundantly rewarded, if they contribute, in even a slight measure, to the increase of that good-will toward men in the announcement of which Christianity glories, and Judaism finds its highest aim.

GUSTAV GOTTHEIL.